

LYING & ENVYING

By: Abdul Malik Al-Qasim

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بسم الله الرحمن الرحيم

In the Name of Allâh
the Most Gracious, the Most Merciful

"Truly, Allâh guides not him who is a liar, and a disbeliever." (*Sûrat Az-Zumar*, 39:3)

"Narrated 'Abdullâh رضي الله عنه: The Prophet ﷺ said, "Truthfulness leads to *Al-Birr* (piety, righteousness, and every act of obedience to Allâh) and *Al-Birr* leads to Paradise. And a man keeps on telling the truth until he becomes a *Siddiq* (truthful person). Falsehood leads to *Al-Fujûr* (i.e., wickedness, evildoing, etc.), and *Al-Fujûr* leads to the (Hell) Fire. And a man keeps on telling lies till he is written as a liar before Allâh." (*Sahih ul-Bukhâri*, 6094)

Introduction

All praise is to Allâh, the *Rubb* of the worlds. Peace and blessings be upon the most honored among the Prophets and Messengers.

Allâh has made the Muslim *Ummah* a nation of purity in faith, actions and sayings. Truthfulness is the sign for the happiness of the nation and its pure conscience. The key to happiness is truthfulness and belief, while misery is associated with lying and disbelief.

Allâh has told us that on the Day of Resurrection nothing would help us except our truthfulness. He will make *Kâdhib* (liar) in speech and actions the flag by which the hypocrites will be distinguished. Everything that the Lord blames them with has originated within the lying of their speech and actions.

So the truth or truthfulness is the mail of Faith, its guide, mount, drive, leader, adornment and garment. It is the heart and the soul of Faith.

On the other hand, lying is the mail of disbelief and hypocrisy. It is their guide, mount, drive, leader, adornment, garment and heart. The relationship of *Kadhib* to Faith is like *Shirk* to *Tauhid*. *Kadhib* and Faith can never be together in the same place. If they meet, one of them will push the other out and take its place.

Allâh has not blessed any person with a blessing after Islam greater than truthfulness. It is actually the life and the survival of Islam. And Allâh has never tried a person with something worse than *Kadhib*. *Kadhib* is indeed the disease that may spoil the Faith.

My Muslim brother, beware of *Kadhib*. It spoils the information that you receive and then spoils your

presentation to it. The liar makes the false seem true and the true seem false, the fictitious seem real and the real seem fictitious, and the evil seem good and the good seem evil. He confuses himself as well. That is, in reality, a form of punishment for him. He also confuses the person he lies to. The liar has evil intentions inclined to falsehood. He doesn't benefit from his tongue. His actions are also influenced by his lying and consequently he does not benefit from them either.

Allâh has made pure love among Muslims stronger through the bonds of our love in Allâh. He promises to combine those under the Shade of His Throne, who love one another in Allâh's Cause. Islam confirmed these meanings by mandating the preservation and protection of the property, honor and blood of other Muslims. No Muslim may be harmed or touched with evil. However, some persons insist on swimming in dirty waters and quench their thirst for revenge by malice and envy from others whom Allâh has given from His bounty. Such attitude will produce evil fruits, among which is *Ghībah* (backbiting), *Namimah* (calumny) and mockery, etc. No society is free of such low people.

Abdul Malik Al-Qasim

LYING

The Prohibition of *Kadhib* (Lying)

Kadhib is one of the evil sins and shameful deeds. Allâh said:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ﴾ [الإسراء: ٣٦]

> "And follow not that of which you have no knowledge." (17:36)

And He also said:

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ [ق: ١٨]

> "Not a word does he utter but there is a watcher by him ready (to record it)." (50:18)

Ibn Mas'ud ﷺ narrated that the Prophet ﷺ said:

> "Truthfulness leads to righteousness and righte- ousness leads to Paradise. A man keeps on telling the truth until he is written with Allâh as *Siddiq* (a truthful person). *Kadhib* leads to wickedness and wickedness leads to Hell-fire. A man keeps on telling lies until he is written with Allâh as a liar." (*Al-Bukhâri* and *Muslim*)

The scholars have said: "Truthfulness leads to performing pure righteous deeds. *Kadhib* leads to evildoing, which is a deviation from the Straight Path."

Others have said:

"It leads to indulging in sins."

'Abdullâh bin 'Amr bin Al-'Âs رضى الله عنهما narrated that the Prophet ﷺ said:

> "Whoever has the following four characteristics, will be a pure hypocrite; and whoever has one of these four

characteristics will have one characteristic of hypocrisy unless and until he gives it up: whenever he is entrusted he betrays, whenever he speaks he tells a lie, whenever he makes a covenant he proves treacherous, and whenever he quarrels he behaves in a very imprudent, evil and insulting manner." (*Al-Bukhâri* and *Muslim*)

In rebuking speech with everything that one may hear, the Prophet ﷺ is reported to have said:

> "It is sufficient to make a person indulge in *Kadhib* when he tells all that he has heard." (*Muslim* and *Abu Dâwud*)

The Prophet ﷺ is also reported to have said:

> "A slave keeps lying and strives to lie until he is written with Allâh as a liar." (*Al-Bukhâri* and *Muslim*)

So be warned, my Muslim brother, from the consequences of *Kadhib*, for *Kadhib* is the basis of evildoing and wickedness, as the Prophet ﷺ said:

> "*Kadhib* leads to wickedness and wickedness leads to Hell-fire." (*Al-Bukhâri* and *Muslim*)

Circumstances when *Kadhib* is Permissible

Kadhib is *Harâm* because of the harm that it causes to the person lied to and others. However, *Kadhib* is permissible in certain circumstances and even mandatory in others. The limit here is when any commendable and lawful purpose can be achieved by not telling a lie, then *Kadhib* is *Harâm*. However, if it cannot be achieved except by *Kadhib*, then *Kadhib* becomes permissible. Further, if telling a lie may be the means of achieving a lawful objective then it becomes permissible.

If it was mandatory, then *Kadhib* becomes mandatory. An

example would be that if a Muslim hides himself out of fear from an oppressor whose intent is to kill him, or if he hides his money from an oppressor, then if someone asks about this person, *Kadhib* becomes mandatory to protect the oppressed person and/or his property. The prudent thing to do in any of these cases, however, is to employ *Tauriyah* (to tell part of the truth). In brief, scholars have stated that the rulings on *Kadhib* can be from among any of the five *Shari'ah* rulings, nonetheless, it is fundamentally *Harâm*:

First Ruling: *Harâm* or Prohibited: When there is no *Shari'ah* benefit from using it.

Second Ruling: *Makrûh* or Disliked, when it is used, for example, to console parents or a spouse.

Third Ruling: *Mandûb* or Recommended, when it is employed to terrify the enemies of Islam in *Jihâd*, such as exaggerating about the number of Muslims and their weaponry.

Fourth Ruling: *Wâjib* or Mandatory, when it is employed to protect a Muslim or his property from destruction.

Fifth Ruling: *Mubâh* or Permissible, when it is employed to reconciliate between people.

Scholars, however, have said that *Kadhib* in general is an abomination based on the criticism and condemnation of liars in the Book of Allâh.

Ta'reed

It was related about the *Salaf* that we have allowances in *Ta'reed*. *Ta'reed* is to tell the truth but in such a way that may lead the listener to understand differently. This means that if a person has to lie then he can employ it. But

when there is no need or necessity, then using *Ta'reed* and *Kadhib* are not permissible but *Ta'reed* is a lessor wrong. An example of *Ta'reed* is as follows:

- It was narrated that Mutarrif went to Ziyâd and when the latter questioned him about being late, Mutarrif mentioned being ill as an excuse. He said: "I have not raised my body from bed since I left you except for when Allâh raised me."

- Mu'âdh bin Jabal ﷺ worked for 'Umar bin Al-Khattâb ﷺ. When he returned to his wife, she asked: "Why didn't you bring us like other workers are bringing to their families?" He said, "I had a watcher (one watching over me)." She said, "You were an honest person trusted by Allâh's Messenger ﷺ and by Abu Bakr ﷺ afterwards, and now 'Umar ﷺ sends a watcher with you." She then talked to her female friends and complained about 'Umar ﷺ. When the news reached 'Umar ﷺ, he called Mu'âdh and said, "Have I sent a watcher with you?" He said, "I didn't find any excuse to give to my wife except that." 'Umar ﷺ laughed, gave him something and said, "Please her with this." Mu'âdh meant that Allâh was the Watcher.

- An-Nakh'î used to say to his daughter, "What do you think if I were to buy sugar for you?" but would not say, "I will buy sugar for you." This was because he might not do so for any reason.

- If someone would ask to meet Ibrahim and he hated to meet him while in his home, he would say to the maid, "Tell him to look for me in the mosque, but don't tell him I'm not here because it will be a lie."

- When someone would ask for Ash-Sha'bi while at his home and he hated to meet with him, he would draw a circle and say to the maid, "Put your finger inside the circle and

say 'He is not here.'"

These were examples of using *Ta'reed* in a time of need. But when there is no need, then it should not be used. *Ta'reed* actually makes the listener understand other than the truth, even when the wording is not considered *Kadhib*. In general, *Ta'reed* is disliked. Abdullâh bin 'Utbah said:

> "My father and I visited 'Umar bin Abdul-Aziz. We left him with a *Thobe* (outfit) for me. When people asked me if 'Umar had given me that *Thobe*, I would say, "May Allâh reward *Amir-ul-Mu'minin* (meaning 'Umar bin Abdul-Aziz)." My father said to me, "O son, be careful of telling *Kadhib* and anything similar to it."

His father forbade him from saying that because it meant a confirmation of a false thought by the people and the purpose of such answer would be boasting. Such a purpose is not considered good and there is no benefit from it.

Motives for *Kadhib*

There are many motives that incite ill-hearted persons to lie, among these are the following:

1. Lack of fear of Allâh and not calling to mind His watching over us at all times.
2. Trying to change facts and replace them with false information. The reason could be to increase or decrease the facts, for boasting, for a worldly gain etc. A further example of this would be when a person lies about the cost paid for land or a vehicle purchased, or a person lying to the family of an affianced spouse.
3. Joining with a group of friends in an attempt to attract the attention of others, as a result a person might lie and tell false stories.

4. Lack of feeling responsibility or trying to avoid a confrontation with the facts during critical times and circumstances.

5. Contracting the habit of *Kadhib* from childhood. This is a consequence of bad upbringing. When a child sees his parents lie, he grows up to lie.

6. Boasting of *Kadhib* and considering it a form of superior intelligence and a smart way of handling things.

Things people may not consider *Kadhib*

Some *Kadhib* may not be considered *Fusúq* (commitment of a major sin) like exaggeration. One might say, "I called you so-and-so times" or "I told you a hundred times." The number stated here is not meant to be accurate but is intended to indicate exaggeration. If the person actually called the other person only once then it is considered *Kadhib*. However, if he called him several times more than usual, then it is not considered a sin even if it were not actually a hundred times. Between the former and the latter are varying grades and a person prone to over-exaggeration may let his tongue fall into *Kadhib*.

People might also be tolerant with the following behavior. Someone is told to eat and he responds saying, "I don't like this food" or "I'm not hungry" when he actually does like it or is hungry. This is *Harâm* and is prohibited even when the intention may be good. Mujâhid narrated that Asmâ' bint 'Umais رضي الله عنها narrated:

> "I was with other women in the company of 'Âishah, then we prepared her to marry Allâh's Messenger. By Allâh, we did not find anything to offer, except a cup of

> milk. The Prophet ﷺ drank some and gave the cup to 'Âishah. 'Âishah was shy so I said, "Don't refuse it from the hand of the Prophet ﷺ, take it from him." So she took it, bashfully, and drank from it. The Prophet ﷺ then said, "Give it to your friends." Her friends said, "We have no desire for it." Allâh's Messenger ﷺ said, "Do not combine hunger and *Kadhib*." I then asked, "If one of us would say about something she likes that she has no desire for it, would that be considered *Kadhib*?" He said, "*Kadhib* is written as *Kadhib* and small *Kadhib* is written as small *Kadhib* (meaning that all *Kadhib* is written whether small or big)." (*Ibn Abud-Dunya* and *Ahmad*)

Righteous people used to avoid such *Kadhib* and did not tolerate it. Al-Laith bin Sa'd said:

> The white secretion in the eyes of Sa'îd bin Al-Musaiyab would come out, so I asked him, "Why don't you wipe your eyes?" He said, "The doctor said, 'Do not touch your eyes,' and if he asks me would I say 'I did not'?"

Such was the consciousness of the righteous people. If a person would tolerate small *Kadhib* then he would lie sometimes without noticing it.

> The sister of Ar-Rabi' bin Khuthaim visited his ill son. She threw herself on him and said, "How are you my son?" Ar-Rabi' asked, "Have you nursed him?" She said, "No." He then said, "Why didn't you then say 'my nephew' and be telling the truth?"

People normally say, "Allâh knows such and such happened" while the person telling the story does not know the truth about it.

'Iesa bin Maryam said, "Among the greatest sins with Allâh is that a slave would say 'Allâh knows' for something he himself doesn't know."

People may also lie about their dreams. This is a great sin. The Prophet ﷺ said:

"The greatest lie is to claim a man to someone other than his father, to claim seeing a dream that one has not seen, or to lie about me claiming that I said something and I didn't say it." (*Al-Bukhâri*)

The Prophet ﷺ also said:

"Whoever lies about his dream (claims to have seen a dream which he did not see), will be ordered on the Day of Resurrection to make a knot between two barley grains which he will never be able to do." (*Al-Bukhâri* and *At-Tirmidhi*)

Behaviors not believed to be *Kadhib* and usually tolerated

There are several behaviors and types of statements that people may put up with and not consider them as *Kadhib*, they are as follows:

1. Calling a child to take something while the caller has nothing to give. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما said:

The Messenger of Allâh came to our house while I was a young boy. I went out to play. My mother said, "O Abdullâh! Come, so I may give you (something)." The Prophet ﷺ said, "What did you want to give him?" She said, "Dates." He said, "If you were not going to do it, it would be written against you as a lie." (*Abu Dâwud* and *Ahmad*)

So let fathers and mothers be aware of such wrongful behavior. They may think that such lying will relieve them from the crying or the annoyance of their children, but this is not the case. We should raise our children based on the morals of Islam. We should instill in them the desire for truthfulness above all things. We shouldn't lie to them, for this provides them with a bad example and encourages them to become liars. Children retain experiences, memorize them and mimic them no matter how small or insignificant they may appear to us. This is exemplified by the fact that Abdullâh bin 'Amr ﷺ remembered and related the above-referenced *Hadith* about his mother from when he was a small boy.

2. Telling all that is heard. Abu Hurairah ﷺ narrated that the Prophet ﷺ said:

   "It is sufficient to make a person indulge in *Kadhib* when he tells all that he has heard." (*Muslim* and *Abu Dâwud*)

And in another narration from Abu Hurairah ﷺ about the Prophet ﷺ:

   "It is sufficient for a person to be a sinner when he tells all that he has heard." (*Al-Hâkim*)

Sometimes people relate speeches without verification and say, "this is what I heard and I would not convey other than what I heard." But if what he has heard is slander or an accusation of a chaste person of adultery? Would that person then continue to convey such accusations? Who among us would like to see people talking about him with such an accusation?

3. Telling lies to make people laugh. Mu'âwiyah bin Abu Sufyân رضي الله عنهما said that Allâh's Messenger ﷺ said:

   "Woe to him who talks and lies to make people laugh.

Woe to him. Woe to him." (*At-Tirmidhi*)

Unfortunately, many who practice such conduct become popular and wealthy. Such are the actors who claim that they introduce joy to the life of people. People watch these actors and actresses and accept what they see, claiming that it is a means of entertainment, joy and relief from the stress of life. Such justification is presented because it agrees with their vain desires and capriciousness.

Kadhib* is a form of great *Kufr

Ibn Qaiyim Al-Jawziyyah said:

"The great *Kufr* is of five kinds:

1) denying or disbelieving;

2) arrogance and pride in rejecting submission;

3) turning away from the truth;

4) doubting in the message; and

5) hypocritical disbelief."

The first kind of *Kufr* is denying or disbelieving in the Messengers. This kind of *Kufr* is present in a small portion of those who disbelieve that Allâh has given His Messengers sufficient proof and signs to establish the truth, leaving no excuse for anyone to disbelieve. Allâh said about Pharaoh and his people:

﴿ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ﴾ [النمل: ١٤]

"And they belied them (the signs) wrongfully and arrogantly, though their ownselves were convinced thereof." (27:14)

And He said to His Messenger Muhammad ﷺ:

﴿ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴾ [الأنعام: ٣٣]

"It is not you that they deny, but it is the Verses (or Signs) of Allâh that wrongdoers deny." (V. 6:33)

This is also called *Kufr* of belying because it is denying by the tongue.

The second kind of *Kufr* is the *Kufr* of arrogance which implies rejection and pride to submit to Allâh, like the *Kufr* of *Iblîs*. *Iblîs* not only denied or rejected Allâh's Command, but also he was arrogant and had pride. This is also like the people who know about the truthfulness of Allâh's Messenger ﷺ and that his message was the truth from Allâh, but they arrogantly rejected to follow the truth. They are disbelievers with this kind of *Kufr*. This is mostly the *Kufr* of the enemies of the Messengers. Allâh said about Pharaoh and his people:

﴿ فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ ﴾ [المؤمنون: ٤٧]

"They said: Shall we believe in two men like ourselves, and their people are obedient to us with humility." (V. 23:47)

He also tells us what the people said to their Messengers:

﴿ قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ﴾ [إبراهيم: ١٠]

"They said: You are no more than human beings like us." (V. 14:10)

And He also said:

﴿ كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴾ [الشمس: ١١]

"Thamûd (people) denied (their Prophet) through their transgression." (V. 91:11)

And regarding the *Kufr* of the Jews, Allâh has said:

﴿ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ﴾ [البقرة: ٨٩]

"Then when there came to them that which they had recognized, they disbelieved in it." (V. 2:89)

Allâh also said:

﴿ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ﴾ [البقرة: ١٤٦]

"They recognize him as they recognize their sons." (V. 2:146)

The third kind of *Kufr* is turning away from the truth. People with this kind of *Kufr* turn away from the Messengers with their hearts and hearing. They don't believe or deny the Messenger ﷺ. They do not obey or fight him. But they simply would not listen to the Messenger ﷺ at all. An example is in what a son of Abd-Yâlil said to the Prophet ﷺ:

"By Allâh, I will tell you one thing: if you were truthful, then you are higher in my eyes for me to argue with you. And if you are lying, then you are lower for me to talk to you."

This is also the kind of *Kufr* of the heathens today, who have Muslim names but imitate the Jews and Christians who lack all values and virtues and then claim that their way is the road to civilization and development.

The fourth type of *Kufr* is the *Kufr* of doubt and suspicion. A person with this kind of *Kufr* is in doubt as to whether he should believe or disbelieve in the truth — the Message. Such person will not have any doubt if he would contemplate and ponder on the Verses of Allâh and the life of the Prophet ﷺ. These Verses and the truthfulness of the Messenger ﷺ are sufficient signs of the truth just like the sun is the sign of the day.

The fifth kind of *Kufr* is the *Kufr* of hypocrisy. A person with this *Kufr* pronounces faith but in his heart he denies the truth, such is great hypocrisy.

Lying Against Allâh and His Messenger

Allâh has said:

﴿ وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ﴾ [الزمر: ٦٠]

"And on the Day of Resurrection you will see those who lied against Allâh, their faces will be blackened." (39:60)

Al-Hasan said: "They are those who say 'If we wish we will do so, and if we wish we will not do so.'"

Ibn Al-Jawzi said in his *Tafsir* that a group of scholars said that *Kadhib* against Allâh and His Messenger ﷺ is *Kufr* that takes the person out of Islam. It is no doubt that *Kadhib* against Allâh and His Messenger ﷺ in making something lawful as unlawful or making something unlawful as lawful is pure *Kufr*. The *Kufr* that is doubtful as to whether it takes the person out of Islam is in anything less than that. The Prophet ﷺ said:

"Whoever tells a lie against me, then a house in Hell-fire will be established for him."

In another narration, he said:

"Whoever tells a lie against me intentionally, then let him occupy his seat in Hell-fire." (*Al-Bukhâri* and *Muslim*)

"Whoever attributes something to me which he believes to be false, then he is one of the liars." (*Muslim* and *At-Tirmidhi*)

Jewels from the sayings of the *Salaf*

Dear brothers, *Kadhib* is the source of wickedness and wrongdoing, as the Prophet ﷺ said:

"*Kadhib* leads to wickedness and wickedness leads to Hell-fire." (*Al-Bukhâri* and *Muslim*)

The first avenue of *Kadhib* is from the self to the tongue. It corrupts the tongue and then seeps throughout the body spoiling it and its actions. *Kadhib* spoils both sayings and actions, and destroys the person unless Allâh would help him with the cure of truthfulness to uproot *Kadhib* from his soul.

The foundation of all actions of the heart is truthfulness and the opposite to truthfulness like arrogance, pretentiousness, vanity, cowardice, laziness, weakness and malcontent etc. stem from *Kadhib*. Every righteous act apparent or concealed stems from truthfulness. And every evil act, apparent or concealed, stems from *Kadhib*. Allâh punishes the liar by impeding him from looking for his good benefits and interests. He rewards the truthful person by helping and supporting him in achieving his interests and needs in the life of this world and the Hereafter. Nothing is like truth as a means to achieve good in both worlds and nothing is like *Kadhib* in attaining evil and harm in both worlds.

The following are selected jewels from the sayings and actions of the *Salaf*:

- 'Ali رضي الله عنه said: "The greatest sin with Allâh is the lying tongue and the worst regret is the regret on the Day of Resurrection."
- Abu Hanifah took upon himself that if he swore by Allâh in the middle of his talk he would then give one dirham as *Sadaqah*. He did so once and gave away a dirham. Then he decided to give away a dinar. So whenever he swore by Allâh while speaking, he would give away a dinar. Every time he spent on his family, he would give away the same amount as *Sadaqah*. When he wore a new

outfit, he would give away similar clothes to the scholars. When he was served food, he would take twice what he eats and put it on bread to give it to a poor person. If he found someone in his house who needed the food, he would give it to him, otherwise he would give it to the needy.

- 'Abdullâh bin Abu Burdah said: People used to say that Rabi' bin Hirâsh never lied in his life. His two sons came from Khurâsân. The assistant to Al-Hajjâj came to him and said, "O Ameer, people claim that Rabi' bin Hirâsh never lied in his life. His two children came from Khurâsân and they are disobedient." Al-Hajjâj commanded Rabi' to be brought before him. When Rabi' stood before him, Al-Hajjâj asked him, "What did your sons do?" He said, "Allâh is our Helper and Supporter, I left them in the house." Al-Hajjâj then said, "Certainly! By Allâh, I will not disappoint you by harming them. You keep them."

- Mâlik bin Dinâr said: "I read in a book that no preacher but his speech will be presented against his actions. If he is truthful, then he is on the truth. But if he is a liar, then his lips will be cut off by the scissors of Fire, every time they are cut off, they grow again."

- Mâlik bin Dinâr said: "Truthfulness and *Kadhib* fight inside the heart until one of them throws the other out."

- Hârun bin Ri'âb said: "When 'Abdullâh bin 'Amr was dying he said, 'A man from Quraish proposed to engage to my daughter and I almost gave him a promise. By Allâh, I don't wish to meet Allâh with one-third of hypocrisy. Bear witness O you that I have married her to him.'"

- 'Umar bin 'Abdul-'Aziz spoke to Al-Walid bin Abdul-Malik about something. Al-Walid said: "You are lying." 'Umar responded, "By Allâh, I have not lied since I learnt that *Kadhib* disgraces the person who uses it."

- Yazid bin Maisarah said: "*Kadhib* irrigates the door of every

evil like water irrigates the roots of trees."

- 'Umar bin 'Abdul-'Aziz said: "I have not lied since I learnt how to wear my *Izâr* (meaning very young)."

Treatment of *Kadhib*

Dear Muslim brothers, if you want to see the ugliness of *Kadhib*, then you may look at others lying and see how displeased and disgusted you are with them. Muslims should renew their *Taubah* to Allâh every time they commit a sin. Thus, Muslims have to struggle to employ all means to abandon *Kadhib*, among these are the following:

1. Recognize and call to mind at every time and place the prohibition of *Kadhib* and the severe punishment prepared for liars.
2. Get into the habit of bearing responsibility and telling the truth, even during critical and embarrassing times because the good is in the truth.
3. Safeguard the tongue and question it.
4. Replace gatherings and meetings where *Kadhib*, vain and silly talks may be dealt with for gatherings and meetings of knowledge and *Dhikr* (remembrance of Allâh).
5. Know that the liar has a quality from the qualities of the hypocrites.
6. Learn and be conscious of the fact that *Kadhib* is the road leading to wickedness and wrongdoing, and truthfulness leads to Paradise.
7. Raise your children according to sound Islamic values and train them to be truthful, especially by example.
8. Learn that people do not trust the liar and such is the sign of loss in this world and the Hereafter.
9. Learn and feel the great harm that a liar may cause to Muslims and the community because of his lies.

ENVY

What is *Hasad* (Envy)

Hasad (envy) is to wish the cessation or destruction of bounty from the person who was blessed with it, whether it be a worldly bounty or a religious one. *Hasad* is an ugly, reprehensible conduct that harms the body and spoils the Faith. There is transgression and harm in *Hasad*. Therefore, Allâh and His Messenger prohibited it. Allâh ﷻ said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴾ [الأحزاب: ٥٨]

> "And those, who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." (33:58)

Allâh also said, in condemning those who commit *Hasad* and their actions:

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ﴾ [النساء: ٥٤]

> "Or do they envy men (Muhammad ﷺ and his followers) for what Allâh has given them of His Bounty?" (4:54)

And He commands us to seek refuge from the evil of *Hâsid* (one who commits *Hasad*), saying:

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾ [الفلق: ٥]

> "And from the evil of the *Hasid* (envier) when he envies." (113:5)

And to warn us from *Hasad* and its consequences, Allâh's Messenger ﷺ said:

> "Avoid *Hasad*, for it destroys good deeds as fire destroys wood (or grass)." (*Abu Dâwud*)

The Prophet ﷺ also said:

"There are enemies for Allâh's bounties." They asked. "Who are they?" He said, "Those who envy people for what Allâh has given them of His Bounty." (*At-Tabarâni*)

So, in order for the Muslim community to maintain its purity and peace, the Messenger ﷺ prohibited what may disturb that purity and peace. He said:

"Do not hate one another, do not envy one another, do not desert one another, and do not cut off relations with one another. But O Allâh's slaves, be brothers. Listen! It is not permissible for any Muslim to desert his Muslim brother for more than three days." (*Al-Bukhâri* and *Muslim*)

The Reality of *Hasad* and the ruling on it

The reality of *Hasad* is the deep grief because of the blessings that other people have. When Allâh grants your brother a blessing, then the envy of him can be one of two things:

1. To hate the blessing and love to see your brother losing it. In this case, such envy is called *Hasad. Hasad* is the severe hatred of the blessing and the love of its loss from the person blessed with it.

2. Neither loving the loss of the blessing nor hating for it to remain with the person, but desiring the same blessing for yourself. Such envy is called *Ghibtah* and is similar to competition.

The first is *Harâm* in all cases except for a gift that a non-Muslim or a wicked person would get and use it in harming people, spoiling relationships amongst them or spreading evil and mischief. In this case, there really is no hatred for the gift itself, but hatred because it is being used for mischief. Otherwise, one would not like the gift to be destroyed or hate to see the person blessed with it.

Hasad, in general, is *Harâm* based on the Verses and *Ahâdith* previously mentioned. Such hatred is actually an objection to Allâh's Decree in giving some people more than others. No one has the right to object or suggest to Allâh how to divide His Grace among people. Which sin is greater than hating for a Muslim to be blessed with a gift when you are not harmed by the said gift? In regards to this, Allâh said:

﴿إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا﴾ [آل عمران: ١٢٠]

"If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it." (3:120)

Such *Hasad* is considered malicious joy, and malice and *Hasad* are inseparable.

Among the things that anger produces are hatred and *Hasad*. When anger is suppressed or concealed because the person cannot vent his anger immediately, it goes deeper within the self, pooling together until it becomes hatred or *Hasad*. The heart will always hate the person and this is called malice or hatred. Such hatred produces *Hasad*, i.e., wishing for the cessation of the gift received by some one and one's desire for having it, to be happy because of another's affliction and have malicious joy for another's hardship. Then you will abandon him and not welcome him if he talks to you, release your tongue in talking about him in something you have no lawful right to say, to mock him and harm; and to deprive him from a legal right like defending him against oppression. All of these things are extremely sinful and *Harâm*.

They had *Hasad* for the man,

When they could not achieve what he achieved.

So the people were enemies and opponents to him,

Like the co-wives of the beautiful woman,

Who said out of *Hasad* and injustice

That her face was ugly. (Poetry)

Pillars of *Kufr* (Disbelief)

There are four pillars of *Kufr*: Arrogance, *Hasad*, Anger and vain desire. Arrogance hinders the person from following the truth. *Hasad* hinders him from accepting advice or rendering it. Anger hinders him from establishing justice. And vain desire hinders him from devotion to worship.

If the pillar of arrogance is destroyed, then it would be easy

for the person to follow the truth. If the pillar of *Hasad* is destroyed, then it would be easy to accept advice and to give in. If the pillar of anger is destroyed, then it would be easy to be just and humble. And if the pillar of vain desire is destroyed, then it would be easy to be patient and righteous.

The source of these four pillars is primarily one's ignorance of His Lord and himself. If he would know His Lord by the attributes of perfection and majesty, and know himself, and its defects and evils, he would not be arrogant and he would not be angry in satisfying his needs. As a result, he would not envy that which Allâh has given to others.

Hasad, in reality, is similar to having enmity to Allâh. This person hates what Allâh has given someone else, while Allâh has wished to do so. The *Hâsid* also wishes that the gift be removed from someone that Allâh desired for him to have it. Such person is opposing Allâh in His Decree and what He likes and what He hates. Thus, *Iblîs* was Allâh's enemy indeed. For he committed his sin out of arrogance and *Hasad*. In order to uproot these two evil qualities, one must seek the true knowledge of Allâh by accepting *Tauhid* and Allâh's Decree, and by repenting to Him. A wise person said:

"The *Hâsid* is in competition against Allâh in five things. The first is by hating a gift that another person is blessed with. The second is by being discontent with that which Allâh has given in terms of provision. This is as similar to saying to the Lord, 'Why have you given to men in this way?' The third is by being stingy with what Allâh has been generous, for gifts are given to people by Allâh's Grace, as He wishes. The fourth is that the *Hâsid* has deserted Allâh's friends and loyal slaves, for he wishes that the gifts be removed from others. And the fifth is that the *Hâsid* has sided by Allâh's enemy, *Iblîs*."

It was also said:

> "The *Hásid* doesn't get anything from people by rebuke and humility, and gets nothing from the angels but curses and hatred. When alone, he only finds anguish and grief. At the time of death, he faces adversity and horror. On the Day of Judgment, he will then be disgraced and severely punished. Finally, in Hell-fire he will find heat and intense burning."

Competition

Every value or moral has a limit, that when exceeded, becomes a transgression; and when it falls short, becomes a deficiency and negligence. *Hasad* has a limit, that is competition in seeking perfection and the grief of being behind others. It exceeds the limits when the person wishes that a gift be removed from others and strives to hurt others. When it falls short of this limit, then it becomes lowliness and a lack of zeal. Competition is permissible in Islam, for Allâh has said:

﴿وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَافِسُونَ﴾ [المطففين: ٢٦]

> "And for this let (all) those strive (hasten and compete) who want to strive." (83:26)

He said:

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾ [المائدة: ٤٨]

> "And We have sent down to you (O Muhammad ﷺ) the

Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Mohaymin* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ." (*Sûrat Al-Mâ'idah*, 5:48)

He also said:

﴿ سَابِقُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ ﴾ [الحديد: ٢١]

"Race one another in hastening towards forgiveness from your Lord." (57:21)

It is also narrated in a *Hadith*, related by both Bukhâri and Muslim, that the Prophet ﷺ said:

"There is no *Hasad* except in two: A person whom Allâh has given wealth and he spends it during the hours of the nights and the hours of the day. And a person whom Allâh has given (the knowledge of) the Qur'ân and he stands in prayer (reciting it) during the hours of the night and the hours of the day."

This type of *Hasad* is called *Ghibtah*, and is the wish to be like or to have similar blessing without wishing for the removal of this blessing from others. It is called *Hasad* here as a metaphor. The Prophet ﷺ explained this in a *Hadith* narrated by Abu Kabshah Al-Anmâri:

"The similitude of the people of this *Ummah* is like four

individuals: One whom Allâh has given wealth and knowledge, so he handles his wealth with his knowledge. One whom Allâh has given knowledge but not wealth and he says, 'Lord, should I have wealth like so-and-so, I would have handled it like him.' So they both have the same reward. Such a person loves to have wealth like others, so he can do good like others without wishing that the others lose their wealth. Another man, Allâh has given him wealth but no knowledge and he spends his wealth in disobedience to Allâh. And last, a man whom Allâh has not given knowledge nor wealth, but he says, 'Should I have wealth like so-and-so, I would spend it in the way he does.' So both will have the same sin against them." (*At-Tirmidhi* and *Ibn Mâjah*)

The Prophet ﷺ denounced such a person because of his wish to sin, not because he wished to have similar wealth. Therefore, there is no harm for a person to have *Ghibtah* of others and wish to have the same gift for himself, as long as he doesn't wish that it be removed from others or that it doesn't last for them. If the gift is related to the religion and is a mandatory act of worship like *Imân, Salât* or *Zakât*, then competition in this case is mandatory and liking to be like others performing these religious acts is obligatory. If the gift is a righteous deed that is commendable like paying charity, then the competition in it is commendable. If it was only a gift that can be used in a permissible manner, then the competition would be permissible.

Reasons for *Hasad*

1. Enmity and Hatred

When one is hurt by another for any reason or he goes against his interests, then he hates him and will have malice for him in his heart. Malice produces the urge for revenge. When he sees the other person undergoing a hardship, he enjoys it and further thinks that Allâh has done it to him as an evil reward. Anytime the person is blessed with a gift he grieves. So, *Hasad* produces enmity and hatred. When you hate a person, it is impossible that you would care if that person is having a good time or a bad time.

2. Arrogance and Conceit

A good example of this is when a person attains wealth or a good position and another would hate that, and fear that the former would get ahead of him or would have a degree over him. So he envies him and has too much pride to see the other equal to or above him. This is similar to the *Hasad* of the disbelievers in the Prophet ﷺ as Allâh said:

﴿ وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴾ [الزخرف: ٣١]

"And they say: 'Why is not this Qur'ân sent down to some great man of the two towns?'" (43:31)

And similar to what was said about the believers:

﴿ أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَا ﴾ [الأنعام: ٥٣]

"Is it these that Allâh has favoured from amongst us?" (6:53)

Another *Âyah* states:

﴿ قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ﴾ [يس: ١٥]

"You are only human beings like ourselves." (36:15)

And in *Sûrat Al-Mu'minûn*:

﴿ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَاسِرُونَ ﴾ [المؤمنون: ٣٤]

"If you were to obey a human being like yourselves, then verily, you indeed would be losers." (23:34)

These people were conceited and had too much pride to see others receiving the Message, and as a result envied those receiving the Message.

3. Love of Leadership and Glory

This is like a person who wants to be at the top in a certain field as he is overwhelmed with love for praise. Because of the praise received, he thinks that he is the best ever in what he does. When he learns of someone similar to him even in another corner of the world, he is disturbed and wishes that the other person dies or loses the bounty that he shares with him, whether it be knowledge, bravery, wealth, profession or even an act of worship. This is a result of the love of being without peer and incomparable. The scholars amongst the Jews used to deny the knowledge of Prophet Muhammad ﷺ and didn't believe in him as a result of their fear of losing leadership.

4. Selfish Evil and Misery

Some people may not have pride and do not look for leadership, but when they hear about good things happening to others, they grieve and become sad. And when they learn about hardships or adversities, they enjoy that. They always love to see people in a bad state as if the people are taking the wealth or the gifts from their properties or treasures. A scholar once said: "The *Bakhîl* is the one who is stingy with his wealth and the *Shahîh* is the one who is stingy with other

people's wealth." The cure for this kind of defect is very hard because this quality has no reason except the evil nature of the person and it is difficult to cure.

My dear Muslim brother, *Hasad* can be present for any of these reasons. It usually occurs among peers, kith and kin etc., because people with a commonness may compete, which in turn may result in a mutual repulsion and hatred.

The 'Fruits' of *Hasad*

When anger has to be repressed because of an incapability of taking revenge at the time of the occurrence, it builds inside and becomes malice. Malice, in turn, produces eight things:

1. *Hasad:* for malice drives one to wish that the gift be removed from another. The *Hâsid* grieves when another is blessed with a gift and has joy when the other is touched with an adversity. Such is the act of hypocrites.

2. There is an increase of *Hasad* within the self so that one rejoices when the other person undergoes a hardship.

3. Abandoning and detaching oneself from the other person even if he comes seeking friendship.

4. Turning away from him, disregarding him and putting him down. One usually sees people of knowledge, he envies them and not the mere worshippers. Worshippers envy other worshippers, not people of knowledge. The businessman envies other businessmen, carpenters envy other carpenters. One profession where envy is less likely is in tailors, unless there is another reason for the envy. This is because tailors have the same goal.

The primary reason for enmity is that a horde of people are working towards the same goal. A goal does not usually bring

people together that have nothing in common. For example, if there is no relationship between two individuals in two different countries, they would not envy one another except for the person that seeks fame and glory. The latter is usually any person that may think others would compete with him in a specific quality or characteristic. This person is generally quite boastful of this quality, as well.

The reason for these feelings is love of this worldly life. This life is not large enough to hold all of the competitors. The Hereafter, on the other hand, is spacious with no limits.

If *Hasad* were only an attitude towards peers, relatives and friends, it would be considered a low, disgraceful quality and it would be an excellent reward to be free of it. But *Hasad* is worse than that. *Hasad* hurts the *Hâsid* and destroys him, however, it usually does not harm the envied person.

Learn that *Hasad* is according to the status of the person and the appearance of the blessing on him. When a person is good and is blessed with things, he will have many people envious of him. But when he has less blessings, he has less people to envy him.

5. To speak about something that is not permissible, such as *Kadhib* (lying), *Ghîbah* (backbiting), or disclosing a secret or uncovering something that should not be uncovered.
6. To make mockery of a person.
7. To harm a person physically.
8. To deprive a person of their rights, or from keeping good relationships with relatives, and these are *Harâm*.

The least degree of malice is to avoid all eight of these evils and to avoid committing a sin because of malice. This might

include hating a person in the heart, not treating him kindly, not meeting with him to remember Allâh and enjoining the good, not helping him, not praying for him, etc. All of these would decrease one's Faith and hinder one from reaching a better state or obtaining a great reward, even though they may not subject you to Allâh's punishment.

What reaches the *Hâsid*

When earnestly reading and understanding Allâh's Book, a person sees the goal of the people of *Hasad* and transgression and the goals of the righteous. This is seen in the story of Hâbil (Abel) and Qâbil (Cain), and the story of Yusuf (Joseph) and his brothers. It is also seen in the qualities of the true believers who had clean and sound hearts, free of *Hasad* and malice, as in the story of the friend of Yasin. The deceased said, after his people had killed him:

﴿قِيلَ ٱدْخُلِ ٱلْجَنَّةَ قَالَ يَٰلَيْتَ قَوْمِي يَعْلَمُونَ ۝ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ
ٱلْمُكْرَمِينَ﴾ [يس: ٢٦، ٢٧]

"It was said (to him when the disbelievers killed him): 'Enter Paradise.' He said: 'Would that my people knew that my Lord (Allâh) has forgiven me and made me of the honored ones.'" (36:26,27)

There is no evil more harmful than *Hasad*. The *Hāsid* receives five punishments even before the envied person is harmed. The first is a constant anguish. The second is a trial that he would not receive a reward for. The third is censure. The fourth is the anger from the Lord. And the fifth is that the gates of support and assistance would be closed for him.

May your enemies not die,
until they see in you what will cause them to grieve.
You are envied because you are blessed.

But it is the perfect, blessed one who is envied. (Poetry)

The Stance of the Muslim towards the *Hâsid*

The Qur'ân has delineated in detail, the stance of the Muslim towards the *Hâsid*. This is found in the following Verse:

﴿ وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴾

[آل عمران: ١٣٤]

"And those who repress anger and who pardon men; verily, Allâh loves the good-doers." (3:134)

Scholars have said that there are three ranks of those who perform good. These ranks include the beginners, the followers of a middle course and those that are foremost in good deeds.

The first group includes the person that when he is mistreated, he represses his anger and does not call for revenge. This is the lowest rank. The second group contains those who repress their anger and pardon people. This is better for the purity of the heart and good intentions, especially when it is done hoping for a reward from Allâh. The third group are those that repress anger, pardon people and do good deeds. A person from this group would also do good towards others, such as visiting them and giving them gifts.

The Muslim's stance towards *Hasad* and *Hâsid* requires him, first to return to Allâh in repentance from all sins, from what may have touched him through his enemies and because of his sins. Allâh has said:

﴿ وَمَآ أَصَـٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴾

[الشورى: ٣٠]

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." (42:30)

The second stance towards *Hasad* and *Hâsid* is derived from dependence and reliance on Allâh. Allâh is sufficient for those that put their trust in Him. This is one of the strongest means for pushing away the harm and injustice of others that a person cannot push himself away.

﴿ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ﴾ [الطلاق: ٣]

"And whosoever puts his trust in Allâh, then He will suffice him." (65:3)

The third stance is that of seeking refuge with Allâh, *Isti'âdhah*, and reciting Qur'ân as well as other prescribed prayers. Allâh has commanded His Prophet ﷺ to seek refuge from the envious when they envy. The fourth is to make supplication, beseeching Allâh to sustain and protect him from the evil of his enemies and the envious. The fifth is to be just with the envious and not return the evil with similar evils. The sixth is to be good with the envious. Should the envious increase his harm and transgression, the Muslim is instructed to increase his good treatment, advice and compassion. The seventh is to show courtesy to the envious and treat him in a friendly manner, so that Allâh may guide the envious person and protect from his evil.

There is hope in suppressing all enmities,
except the enmity of the envious. (Poetry)

From the utterances of the *Salaf*

Bakr bin 'Abdullâh said:

"There was a man who visited a king all the time. He would sit beside him and say, 'treat the good-doer with good and don't treat the evil-doer with evil for his evil will be sufficient for him.' Another man envied his position with the king and his good speech. The envious man came to the king and related: 'This man that sits beside you claimed that you had a bad smell.' The king inquired, 'But how can I verify this?' The man replied, 'Call him to you. He will put his hand on his nose as he gets closer to you.' The king said, 'Leave, and I will see!' This man left the king and invited the king's companion to a meal that he had placed much garlic in. The companion ate and then went to the king as usual and said, 'Treat the good-doer with good and don't treat the evil-doer with evil, for his evil will be sufficient for him.' The king said to him, 'Get closer to me!' The man moved closer, and placed his hand over his mouth so that the king would not smell the odor of garlic. The king thought to himself, 'That man was truthful.' The king then hand-wrote a letter and gave it to the man. The king never wrote anything unless he wanted to give someone a prize or gift. But this letter was written to one of his administrators and contained the following message: 'When the bearer of this letter comes to you, slaughter him and skin him. Then fill his skin with straw and send him back to me.' Later, the envious man met him on his way and asked, 'What is this letter?' The man replied, 'The king has given me a gift.' The envious man asked, 'Would you give it to me.' The other man said,

'It's yours.' The envious man took it and went to the administrator. The administrator said to him, 'This letter is a command from the king to slaughter you and skin you.' The envious man announced, 'This letter is not mine. I beseech you in the Name of Allâh to check with the king before you do anything.' The administrator informed him that there would be no changes to what the king had written. Then he slaughtered him, skinned him, filled his skin with straw, and sent him back to the king. In the meantime, the other man returned to the king as usual. The king was shocked and demanded, 'What happened to the letter?' He said, 'So-and-so met me and asked me for it, so I gave it to him.' The king then challenged, 'Have you said that I have a bad smell?' The man rebutted, 'No!' So the king asked, 'Then why did you place your hand over your mouth?' The man answered, 'So-and-so provided me with food that had much garlic in it and I hated that you might smell it.' The king declared, 'You are truthful. The evil of the evildoer is sufficient for him.'"

Mu'âwiyah bin Abu Sufyân said that there was nothing in the evil deeds more fair and just than *Hasad.* It kills the envious before it reaches the envied.

Ibn Sirin said: "I have not envied anyone for anything in this world. If he were of the people of Paradise how would I envy him for something from this world while the whole world is infinitesimal when compared to Paradise? And if he was of the people of the Fire, how would I then envy him for something he had in this world and he ends in the Fire?"

'Abdullâh bin Al-Mu'taz said, "The envious is angry with anyone that has no sin. He is stingily with things that he doesn't even own, and he seeks things that he would not find."

It was also narrated that Mu'âwiyah bin Abu Sufyân once said to his son: "Son, beware of *Hasad*. It will have its effect on you before it will have an affect on your enemy."

'Aun bin 'Abdullâh went to Al-Fadl bin Al-Muhalab, then the ruler of Wasit, and said: "I would like to advise you of something." Al-Fadl asked, "What is it?" 'Aun replied, "Beware of arrogance, for it was the first sin committed against Allâh." He then recited:

﴿ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴾ [البقرة: ٣٤]

"And (remember) when We said to the angels: 'Prostrate yourselves before Adam.' And they prostrated except Iblîs (*Satan*), he refused and was proud, and was one of the disbelievers." (V. 2:34)

"Beware of covetousness, for it took Adam out of Paradise. Allâh had him dwelt in Paradise and allowed him to eat any thing that he wished except for the fruits of one tree. Allâh had prohibited eating from that tree. Adam ate from it and Allâh removed him from Paradise." Then 'Aun recited:

﴿ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴾ [البقرة: ٣٦]

"Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: 'Get you down, all, with enmity between yourselves.'" (V2:36)

And beware of *Hasad*, for Adam's son killed his brother as a result of his envy. 'Aun then recited:

﴿ ۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ

﴿ يُتَقَبَّلْ مِنَ ٱلْـَٔاخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ﴾
[المائدة: ٢٧]

"And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl - Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you" The former said: "Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious)." (5:27)

My Muslim brothers, you are advised, as a poet once said, to:

Be patient with the evil plan of the envious,

For your patience will indeed kill him.

The fire consumes itself

when it doesn't find anything else to consume. (Poetry)

Means for Attaining Purity of the Heart

The sound heart is the one free from *Shirk*, malice, hatred, *Hasad*, stinginess, arrogance, love of this world, and love of leadership. It is this heart that is free from any evil that would take the person away from Allâh, free from any suspicion about His Divine Scripture, and free from any desire that would hinder him from obeying His Commandments.

The purity of the heart and the reconciliation of discord are requirements for piety. This is why, Allâh has combined these in *Sûrat Al-Anfâl*, saying:

﴿ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ﴾ [الأنفال: ١]

"So have *Taqwa* (fear) of Allâh and adjust all matters of difference among you." (8:1)

Ibn Abbâs رضي الله عنهما said, "This is a command from Allâh to the believers to have *Taqwa* for Allâh and to reconciliate

amongst themselves."

When the Prophet ﷺ was asked who was the best of people, he replied:

> "The one with a clean heart and truthful tongue." They asked, "We understand a truthful tongue, but what does a clean heart mean?" He answered, "It is the heart of one that is pious, pure, and is free of sin, transgressions, hatred and *Hasad*." (*Ibn Mâjah*)

Anas bin Mâlik ﷺ said: He and other Companions were sitting with the Messenger ﷺ, who said:

> "A man from the people of Paradise will enter now." And a man from *Al-Ansâr* entered, with his beard dripping water from *Wudu'*, and holding his sandals in his left hand. The following day the Prophet ﷺ said the same thing and the same man entered. On the third day, the Prophet ﷺ again repeated his statement and the same man entered with water dripping and holding his sandals. When the Prophet ﷺ left, 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما, followed the man and said, "I quarrelled with my father and I swore I would not go to him for three days and nights. Would you shelter me for these days?" The man replied, "Yes." Anas said, "'Abdullâh said that he stayed with this man for three nights and he didn't see him praying at night, but every time he moved and changed position in bed he would remember Allâh, saying, *'Allâhu Akbar'* until *Salât-ul-Fajr*." Abdullâh said, "I didn't hear anything from him but good. When the three nights had passed and I was almost to the point of regarding his deeds with contempt, I said: 'O slave of Allâh, I really didn't abandon my father nor was I angry with him. But, I heard Allâh's

Messenger ﷺ speaking of you on three separate occasions. The Prophet ﷺ had said that a man from the people of Paradise would enter, and you were the one to enter on all the three times. So, I wanted to stay with you to see what you do so that I could follow you. But I have not seen you doing much. So what is that you do for Allâh's Messenger ﷺ to say what he had said?'" The man replied, "It is nothing more than what you saw." When it was time to leave, he called me back and said: "Yes, it is nothing more than what you saw, except that I have no place in myself for ill-intentions or *Hasad* towards any Muslim and what Allâh has given them." 'Abdullâh said, "This is what has made you deserving of the praise and this is what we cannot do." (*Ahmad*)

Means for Repentance from *Hasad*

The first requirement for repentance from *Hasad* is sincerity. Zaid bin Thâbit ؓ narrated that the Prophet ﷺ said:

"Three things that every heart of a believer should not hate to have is sincerity in actions, sincerity and rendering advise to leaders and holding to *Jamâ'ah* (community) of the Muslims, for their supplication surrounds everyone with them." (*Ahmad* and *Ibn Mâjah*)

It is obvious that when a person is sincere in his faith to Allâh, he will not carry within himself anything against his Muslim brothers except for true love. He will rejoice when a blessing reaches them and he will grieve when an affliction touches them, whether it is in the affairs of this world or those of the Hereafter.

The second requirement is the contentment of the slave with his Lord and having complete faith in Him. Ibn Al-Qaiyim

said: "It (contentment) opens the door of peace and security for the slave." It makes his heart pure from hatred, evil and malice. No one will be saved from Allâh's punishment except those who come to Him with a sound heart. It is impossible to have a pure heart filled with discontent and dissatisfaction. The more contented the person is, the purer his heart is. Purity, piety and sincerity of the heart are the companions to contentment. *Hasad* is the product of discontent, whereas purity of the heart is the product of contentment.

The third requirement is reciting the Qur'ân and having an understanding of it. The Qur'ân is the cure for every disease. The deprived person is the one that doesn't go to the Book of Allâh for a cure. Allâh has said:

﴿ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ﴾ [فصلت: ٤٤]

"Say: 'It is for those who believe, a guide and a healing.'" (41:44)

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾ [الإسراء: ٨٢]

"And we send down of the Qur'ân that which is a healing and a mercy to those who believe." (17:82)

Ibn Al-Qaiyim said, "The word 'of' in this *Ayah* is in reference to the Qur'ân itself and part of it." Allâh also said:

﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ ﴾
[يونس: ٥٧]

"O mankind! There has come to you a good advice from your *Rubb* and a healing for that in your chests." (10:57)

So the Qur'ân is the complete cure and healer from all physical and emotional diseases in this life and the Hereafter.

The fourth requirement is remembering the reckoning and punishment that would reach those that harm Muslims by the evil of their selves and their bad qualities. These would include malice, *Hasad*, *Ghîbah*, *Namimah* and mockery etc.

The fifth requirement is supplication: A slave must pray to his Lord at all times to purify his heart from anything against his brothers. He must pray for his brothers that they do what is correct and righteous. Allâh has said:

﴿وَالَّذِينَ جَاءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

[الحشر: ١٠]

> "And those who came after them say: 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.'" (59:10)

The sixth requirement is *Sadaqah* or charity. This purifies the heart and sanctifies the self. It is for this reason that Allâh said to His Prophet ﷺ:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ﴾ [التوبة: ١٠٣]

> "Take *Sadaqah* from their wealth in order to purify them and sanctify them with it." (9:103)

The Prophet ﷺ said:

> "Heal your ill persons with *Sadaqah*." (Reported by Abu Ash-Sheikh)

The most needy for a cure and healing are those with diseased hearts. And the heart should be the first of our concerns.

The seventh requirement is that we always remember that the

one we are "blowing poison and throwing arrows at" is a Muslim brother, not a Jew nor a Christian. How can we harm a fellow Muslim?

The eighth requirement is that we spread *Salâm* (the greeting of peace). Abu Hurairah ﷺ narrated that the Prophet ﷺ said:

> "By Allâh, in Whose Hand is my soul, you will not enter Paradise unless you believe. And you will not believe unless you love one another. May I tell you something that if you do, you may love one another? Spread *Salâm* amongst yourselves."

Ibn 'Abdul-Barr said:

> "This proves that the *Salâm* can lift hatred and produce love." (*Muslim*)

الكــــذب والحســــد

(باللغة الإنجليزية)

Truthfulness and kindness are the signs of happiness of the nation and the individual. The key to happiness is sincerity and compassion, while misery is associated with lying and envying. Allâh has not blessed any person with a blessing after Islam greater than truthfulness and kindness. Allâh has never tried a person with something worse than lying and envying. All forms of lying and envying have been discussed in this publication and the teachings of Islam have been elaborated regarding all these forms and how to cope with them in day-to-day life activities

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